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IN THIS ISSUE

Photograph on the cover secured from Harold M. Lambert.

W. A. Visser 't Hooft, D.D., General Secretary of World Council of Churches, Geneva.

Helen Couch, contributing editor.

Sallie Lewis Browne, missionary to Poland (on furlough).

Ruth Lawrence, missionary to Poland (on furlough).

Mrs. Orlie Pell, Education and Research Assistant, American Labor Education Service.

ASK YOURSELF

1. V-E day brought peace in Europe but it also brought a multitude of problems for the churches of the continent. Explain.

2. "How soon can you be ready?" To whom was this request made?

3. "And yet the spirit of the Polish people is not broken!" Explain.

4. Purposes of the Woman's Society in Poland?

5. Explain statement, "There is evidence that women are beginning to take part increasingly in the work and the leadership of some of the unions."

6. "We . . . can trust youth who look ahead with determination to make tomorrow's world. . . ."

7. Wouldn't you like to make a Christmas gift October 1?

SORRY AND GLAD

The latest order of the War Production Board brings further paper restrictions. As loyal citizens, we are glad to co-operate with necessary war measures. We are glad because the subscription list to *The Methodist Woman* has advanced to more than 203,000. We do not want to place restrictions on new subscriptions for all of our women need the paper. We can handle this as a wartime measure with your continued splendid co-operation. It means a twenty-four-page issue this month and further combinations may be necessary, but we know you will rejoice with us over the increase and we will move on together until we can make the magazine more nearly what we have dreamed that it might become.

The Reconstruction of the CHURCHES IN EUROPE*

By W. A. VISSER 'T HOOFT, D.D.

V-E Day brought peace in Europe but it also brought a multitude of problems for the Churches of the Continent. Churches have been destroyed and congregations uprooted. Desolation and chaos prevails. The church must reach out to the people in its healing ministries.

What are the needs of the churches on the European Continent? The most obvious need is for the reconstruction of the many congregations which have been dislocated and dispersed as a result of the war. In the places which have been subjected to "total bombardment," which have been in the battle area, which have been inundated, or even evacuated for political reasons, the churches will have a great task and great opportunities. But many of these congregations will have lost their leaders, their buildings, their funds and, in view of the great impoverishment of their members, will have to count on considerable help from outside. It should be given as soon as possible in order that the Church may take its full share in the shaping of the life of the new communities which will arise in these places.

A general and acute need is the lack of manpower. In some countries the percentage of pastors and other church leaders who have fallen at the front is very large. A number have died in concentration camps. Many have suffered in health to such an extent that they will be unable to take up their ministry for a long time. Theological faculties have been closed or practically emptied. And precisely at the time when the churches discover how indispensable the various lay ministries are for the life of the parish, the great majority of those who have the capacities for this work are prisoners of war or deported workers, and many of these will have to face such problems of readjustment that they may not be available for church work for a long time to come.

Another acute need is for Christian literature. Not only has the publication of such literature practically ceased in most countries as a result of political measures, but enormous stocks of new and old books have been lost through bombardments. Not even the most indispensable literature for theological study, pastoral work, religious education, and evangelism is any longer available. In this emergency it is manifestly impossible to leave the solution of the problem to the private initiative of the publishers. Here again a general plan is needed, in the carrying out of which the churches and publishers of several countries will collaborate, and in which the total needs of the churches will be taken into account.

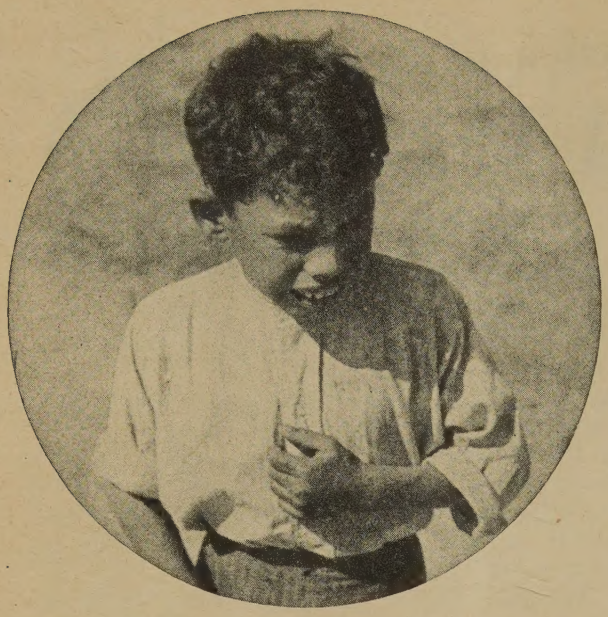
The many Christian institutions and movements which are generally independent of the churches, but for which the churches feel increasingly responsible, have suffered heavily. Christian hospitals and schools have been secularized, and Christian youth movements and professional organizations have been disbanded. If the churches are to work for the spiritual regeneration of their nations, these should be reorganized and strongly supported. In fact, the question arises whether, in some countries where the politically controlled system of social work will surely break down, and where the Church will be almost the only coherent body left, it will not have to take responsibility for relief work on a much larger scale than anything it has carried before.

And finally there will be the need to rebuild the destroyed churches. This is an enterprise of such staggering financial implications that it can only be considered as a task of generations. At the same time it is generally agreed that, instead of building up each destroyed church, it will be necessary to make new plans which correspond to present necessities.

These are the main visible needs. But behind these needs, there lies a far greater need which the churches concerned feel much more acutely. It is the need for a fundamental reconstruction, a total reorientation of their life. The profound shock which they have experienced has thrown them back on the essential truths and has forced them to realize how deeply secularized they had become in their message and in their life. And so they are now prepared to let themselves be rebuilt by the Lord of the Church, and to seek a renewal which will permeate their whole existence.

It is precisely because so many of them have

*Courtesy *International Missionary Review*.



A Russian refugee boy who managed to escape behind the Russian lines

reacted to the pressure from without by an inner mobilization that they have not broken down under the burdens described above. On the contrary, these needs have often been the occasion for new departures and new initiatives which strengthen rather than weaken the Church. Thus, the lack of pastors has led in many places to the rediscovery of the lay ministries.

It would therefore be wrong to consider the needy churches as half-dead churches which are near the breaking point, and which accept passively whatever comes to them. It is true that they have lost much; but they have gained more. It is true that much of their life has been disorganized, but in another and deeper sense they are being reorganized. And so we find that they are working out very concrete and daring plans for reconstruction. We may mention the example of the "Action Protestante" in France, which is to become a comprehensive organ of study, evangelism, and social work in which all Protestant societies are to be co-ordinated. Or the Dutch plan to set up an institute which will centralize the various forms of the Christian attack on the world, and prepare church workers for every area of life.

So much for the answer which the needy churches themselves are giving to the situation. We must now turn to the answer of the churches which (though some of them have not been spared by the war) are in a position to give help.

In this respect we find two significant developments. The first is that their planning for reconstruction has begun in the midst of war; the second that it has from the outset been planned in an ecumenical setting. Whereas after the last war ecumenical planning for interchurch aid began four years after the war (at Bethesda Conference in 1922), this time it began when the end of the war seemed a long way off, namely in 1942, when, through personal contacts between World Council leaders in New York, London, and Geneva, the foundations were laid for a truly ecumenical approach to the problem of the reconstruction of church life in Europe. Soon afterwards the American Churches Committee for Overseas Reconstruction and Relief was formed by the Federal Council of Churches and the Foreign Missions Conference of North America. And in Britain, under the vigorous leadership of the late William Paton, who believed so deeply in the ministry of inter-church aid, the churches formed the British Committee for Reconstruction of Christian Institutions in Europe. More recently similar committees have been formed by the Swiss and the Swedish Churches. These bodies are all truly representative of the churches in their country, and are now beginning to make their appeals to the Christian public on behalf of all the collaborating churches.

Thus, we have two approaches to the reconstruction task, one from within and one from without. Both are necessary. For there can be no true reconstruction where the churches concerned are not actively working for it themselves. But, on the other hand, the needy churches cannot accomplish this task alone, for the disproportion between their means and their obligations is far too great; and the process of their renewal is in danger of breaking down under the weight of the material and organizational burdens which they have to carry at present.

The relation between the two approaches is, then, that the giving churches put at the disposal of the needy churches the means which they require in order to pursue their inner and outer reconstruction. In other words, ecumenical reconstruction is by no means a mere restoration of the *status quo ante*. It must be conceived as a dynamic ministry. It does not simply rebuild the buildings which have been destroyed and reorganize the organizations which have been dissolved or forbidden. It seeks to help the churches to become what they are meant to be: aggressive evangelistic communities. And it has therefore a clear conception of priorities. Funds are not to be spent indiscriminately on all good Christian causes. Money is not to be invested in magnificent churches and imposing institutions. The things which come first are the things which are indispensable for the spiritual life of the Church and for its witness to the outside world. In the postwar Europe it will

not be a disaster, and may even be all to the good, if the Church is too poor to rebuild its most imposing sanctuaries. But it will be a real disaster if the Church is too poor to prepare its ministers, both ordained and lay; if it cannot produce the literature which is needed; if it is hampered in its evangelism and if it cannot organize its youth on an adequate scale.

It is thus quite clear that the churches are faced with a gigantic task. We must now show why this task must be performed in an ecumenical spirit and in an ecumenical manner.

In the first place, the need is so great and so widespread that we shall only be able to meet it by concerted action. If we do not try to co-ordinate our efforts, the result will be that some churches or some institutions will receive more help than is good for them, while others receive very inadequate help or no help at all. Moreover, many of the main projects to be undertaken touch the life of several churches at the same time. Thus, the production of Christian literature, the organization of large-scale evangelistic campaigns and the rehabilitation of the youth movements demand collaboration both between the giving and the receiving churches.

In the second place, it should be remembered that the international situation in which we shall find ourselves after the war will surely be such that the churches in certain countries will find it difficult to accept gifts from certain other countries. The various forms of total warfare have already created much embitterment even among Christians, and we must face the fact that this situation will become still more acute as a result of defeat. However much we deplore such an attitude, it would be unrealistic not to take it into account. We should, therefore, try to show that our reconstruction work is essentially supra-national and that help is not given as from one country to another, but as from the members of the Body of Christ in one place to the members of that Body in another. And this implies that we put interchurch aid in an ecumenical setting.

In the third place, the ecumenical movement will be judged in the postwar period according to its success or failure in achieving collaboration in practical tasks. The reconstruction work will be the most visible of these tasks. If we can show in this realm that our churches have learned to subordinate their particular interests to the welfare of the whole Church of Christ, the ecumenical movement will have made a convincing case. But if individualism and anarchy predominate once more, it is difficult to see how we can maintain that the churches take their membership in the World Council seriously. The needy churches which have learned to collaborate with each other in the years of conflict are especially concerned that they may receive help by means of an integrated ecumenical approach, rather than by a great number of separate approaches.

The creation of the Department for Reconstruction and Interchurch Aid of the World Council of Churches is, therefore, the inevitable outcome of the ecumenical development of the last decades. Its purpose is simply to be the instrument which will make it possible to perform the reconstruction task as a common task of the churches. It will be under the auspices of the World Council but will enjoy considerable autonomy and have its

(*Continued on page 15*)

(left to right) Two English boys playing on the Guggenheim grounds on Long Island; a war refugee in Lisbon, Portugal; a refugee girl shortly before leaving Europe for her haven in the new world. (Photos from Three Lions)

WHEN CAN YOU GO?

●

By **HELEN COUCH**

Child Welfare Clinic, Mary J. Johnston Hospital, Manila

"How soon can you go?" In 1903, soon after the close of the Spanish-American War, these words came to the superintendent of the Kansas City Training School for Deaconesses. Winifred Spaulding picked up the first letter on her morning pile of office mail. She opened it and, as her eyes ran down the page, the envelope slipped from her hand and she sat down abruptly.

Once again she read the words:

"How soon can you be ready? The Woman's Foreign Missionary Society wants to send you to Manila to found a training school for Filipino girls. Can you sail with Mrs. Stuntz and me in December, 1903?"

Miss Spaulding could hardly believe her eyes. About a year before she had asked Dr. Homer C. Stuntz (later Bishop Stuntz), to speak to her students. He was then superintendent of the Methodist work in the Philippines that had entered the islands soon after the rush of American school teachers. Dr. Stuntz, after addressing the student body, inspected the training school with Miss Spaulding, and then had said to her, "This is just the kind of work we need in the Philippines."

Today Miss Spaulding is known as the pioneer of our women's work in the Philippines. Four women were sent out in 1901 to start schools, but because the government was doing that so well, they were transferred to other fields. However, the training of Christian workers to assist the pastors was very necessary. And that is the work Miss Spaulding founded.

It is now over forty years since that June day in 1903 when six little fourteen-to-sixteen-year-old girls came to live with Miss Spaulding in an old Spanish house in southern Manila. It was near the bay and just below the old walled city.

A Filipino man and his wife—and his favorite fighting cock—lived under the house and cooked for the girls in an outside kitchen. Once during a flood he had to bring into his dwelling Miss Spaulding's pony to keep it from drowning. For a while he had to cook on big stones he had dragged up on the wide porch. But the flood did not bother the girls. They made a lark of it.

One of the older girls became Miss Spaulding's interpreter, and the girls really studied their textbooks and their Bibles, and were faithful in practicing for their music lessons. After school hours all went out for exercise—a promenade around the Luneta. They insisted that a teacher chaperon them every time or "the boys would look at them."

In 1905, for reasons of health, Miss Spaulding had to return to America and Miss Marguerite M. Decker was sent out. She erected the first unit of the concrete plant in which the present efficient work of Harris Memorial Training School is carried on. Miss Decker also build up the course of study and won an enviable reputation for the school and for the girls she trained.

Later Miss Mary A. Evans joined Miss Decker and became superintendent when the latter retired in 1940. The standards of the school kept advancing in line with government regulations. An efficient Kindergarten Training Department was added to the Deaconess Training. Mary Johnston Hospital co-operated by providing training in social service and home nursing. The Associated Charities of the Philippines recognizes and works with the school. More important, almost four hundred and fifty graduates in towns and villages attest by their daily lives to the value of Harris Memorial. More than one hundred of these now serve in places of responsibility in church and community.

Here in her cozy room in Robincroft Rest Home in Pasadena, California, Miss Spaulding has been sharing with me some of her memories and showing me pictures. She went back to Manila while Miss Decker was home on her first furlough, and ever since she has kept up with many of those first graduates while continuing her own service in Mexico and in America. I wish you could see her

eyes shine at tragic incidents, or hear her chuckle over amusing ones.

Here is one typical story: A young Filipino girl looked up into the stern face of the man who had climbed the ladder to his bamboo home thatched with nipa palm leaves. He sat on the bench opposite earnestly addressing her.

"Oh, father, I tell you again," she said, "they need me and I have promised to return."

The year before Angela had answered the call, "When can you go?" Immediately after graduation from Harris Memorial she had gone to a small village in a distant province. She was eager to tell what she had learned about God at the training school. Her first year in the village had been a happy one as she helped the pastor visit in the homes. She had nursed the sick and taught the mothers, but her real joy was work among the children in the Sunday school and Epworth League. She came to love these country people dearly, and to that love they had responded.

Now on her first visit home her father had informed her that it was her parents' plan to send her to the university in Manila that upon graduation she might command a position with a good salary. Each day of the vacation he brought up the matter, and each time she answered: "They need me. I want to go back." In the depths of her heart she kept praying that her parents would come to understand and let her continue her work.

One morning, only a week before time for her to start back, she noticed a change in her father's face. When her mother came into the room he said, "We have decided it is better to encourage our daughter and not to hinder the good work she is doing."

What a happy face Angela wore a week later as she stepped into the *caromatta* and waved good-by to her parents. Then she turned her face to the hills and the people who were waiting for her. She has served there faithfully for many years.

On the 7,083 islands of the Philippines sixteen million people live. They speak eight languages and eighty-seven dialects. Eight million now speak English and about one million Spanish. The present Commonwealth government will change to complete independence in 1946, if not earlier.

When the smoke cleared over Manila early in 1945, we found that of all the Methodist institutions in the city only the Training School and Knox Memorial Church were intact. Miss Dingle, in charge of Harris during Miss Evans' furlough, was safe among the other missionaries freed from internment by our soldiers. One of the school buildings was being used as Methodist headquarters, and the other as a Red Cross center. Who knows? The training school may again become a focus of plans for the future.

American Methodists can help our Filipino friends face this terrible destruction and look ahead with courage and determination. How? To us who are older the question may not be, "When can you go?" But we may be asked, "How much can you give?" or "How often will you pray?" The crucial question may be, "Will you consent if your son or daughter wants to go?"

After the war there will be innumerable places of need all over the world. Calls to feed the hungry, rebuild ruins, and educate for a new world order will fill the air waves. The Woman's Division of Christian Service is calling for some 284 young women to train and carry to needy people the most essential requisite for enduring peace—a knowledge and experience of God and his way of life.

(top to bottom) **Closing class Daily Vacation Bible School, Cabanatuan, Philippines; Manila Bay and Fleeing before an invading army. (Photos from Methodist Prints)**

SINCE THE PARTISAN REVOLT IN WARSAW in September, 1944, there has been no direct news from any of the people who belonged to our little circle. From general reports that have reached this country through the press, the story is one of destruction and desolation. In a letter to a Polish friend now living in this country, I put the direct question, "Do you suppose there are really any sane people left in Poland?" Answering it myself I would say, "There probably aren't." All of them, children and adults alike who have lived through these years of war, terrorization, and deprivation, must have personalities so warped by the experiences they have passed through that few, if any, of them are really normal human beings any more. It is against this background that we must project any plans for work in that country.

In August, 1945, it will be seven years since I left Poland. That summer I left for furlough right after our women's annual meeting and the annual conference in Katowice. It was a successful meeting with fine fellowship among the representatives of our scattered Polish groups. The women's auxiliaries were contributing regularly to a deaconess fund and our treasurer had about five hundred dollars in the bank to the credit of our Woman's Society. Two deaconesses were appointed by the Bishop to places of service at the same time the preachers were given their appointments. The women had made plans for study groups to continue, for holding training classes to train church-school workers and leaders for the auxiliaries. The year 1938 marked the tenth anniversary of organized women's work in the Polish Methodist Church. We felt that we had really made a good start toward a woman's society that would carry out successfully the purposes we had chosen for ourselves in 1928: *to hold local study groups for women in each congregation; to find and train young women for work in the church; to support both local and church-wide missionary undertakings; to interest and encourage women in work in the church school; to assist the pastors in building up the church community and promoting a loyalty to the church.*

Polish Methodism also grew out of relief work after World War I. There were eighteen churches with 1,150 members. When Germany invaded Poland the country was partitioned and some of the churches fell in German territory, some in Russian, and some in Polish.

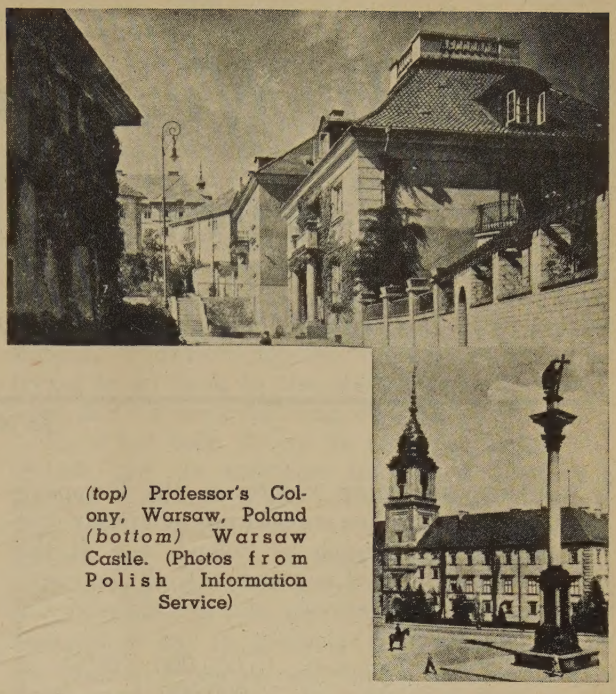
There was a great Methodist headquarters building in downtown Warsaw, which before the war housed a large and self-supporting English-language school. Warsaw was almost totally destroyed, but the exact extent of the destruction has not been determined.

Any worker going back to Poland this year of 1945 must be aware that all of the work developed before 1939 is simply swept away. The work will have to be begun from the very foundations again. Nothing is like it was; everything has changed. The people are there surely, uprooted from their homes, scattered far and wide and longing desperately for some measure of security once again. Government agencies and UNRRA will work with displaced persons and in time these dispossessed will again send down roots and become settled. They will need much material aid: food, clothing, medical supplies. It may be that the Church will have a part in this ministry. The task will be such a tremendous one that all private and public agencies working together will hardly meet the need adequately.

These same people will also need desperately a spiritual anchorage. They have not only suffered the loss of their homes; they have also lost their church homes, the small churches and chapels, halls where formerly they enjoyed a fellowship of the spirit that had great meaning for them—

By **SALLIE LEWIS BROWNE**

humble places of worship to which strong emotional ties bind their love and loyalty. There comes to mind the chapel at Katowice, the two chapels in Warsaw, the overcrowded hall in Poznan, the little log church in Sredine Siolo, the chapel at Grudziadz, the lovely little country church at Czarny Las—then others, not Methodist houses of worship only, but churches and chapels of other evangelical groups that were centers of Christian worship and teaching. The greatest opportunity of the Methodists of America in this year of the Crusade will be in helping restore church homes to these Christian people who have literally lost all their material possessions, that there may again be in their midst places of worship and fellowship, such centers of Christian community life where they may work together and experience the strengthening of faith necessary to the restoring of broken lives. I am glad that my denomination has made a generous contribution for work in Europe through the World Council of Churches to help all Christian people rehabilitate their church life whether they be Presbyterians, Baptists, or Free Christians. Any follower of Christ who is trying to live his way of life has something to contribute for the healing of these war-sick people.



(top) Professor's Colony, Warsaw, Poland *(bottom)* Warsaw Castle. (Photos from Polish Information Service)

Food Relief for Europe

(The following resolution was adopted by the Executive Committee of the Federal Council of the Churches of Christ in America, May 15, 1945.)

The restoration of order among European peoples is largely dependent upon food, clothing, medicines, and other supplies. As a result of the cumulative effects of the war, conditions in some of the liberated countries are now reported to be considerably worse than during the period of occupation. It is therefore urgent that food for starving and undernourished people should be provided at once.

The task must be undertaken mainly by governments because of its size. A major part of the supplies must come from America. The allocations for military usage can probably not be reduced in the near future. The allocations for civilian supplies must provide most of the extra help to feed European peoples until the next harvests can be garnered. It is within the competence of government authorities to divert from civilian consumption such amounts of food as may be necessary, but this will of necessity involve stricter rationing. American people need to make clear their willingness to accept continued rationing and further sacrifices that millions may live.

The Christian obligation is clear. We should provide an example of voluntary sacrifice at a time when many are unthinkingly preparing for expanded personal expenditures for food and other items.

First, we in the churches need to avoid the waste of food in our own homes. Secondly, we ought to help in every way possible to increase the production of food during this critical season. Thirdly, for the period just ahead, we ought to deny ourselves part of the protective foods available but in short supply, particularly meats, fats, and milk products, and use to a larger degree the more abundant foods. Our diet has generally been such that this self-denial will not injure our own health, but may make the difference between life and death for thousands in devastated lands. And, finally, we need to support more generously the agencies of relief, particularly our church agencies of relief and reconstruction.

Shall We, Too, Forget Poland?*

By **RUTH LAWRENCE**

An old Polish peasant woman, driven from her home by the Nazis. Photo from Three Lions

PERHAPS NO OTHER NATION in the European theater of war has aroused our sympathy and admiration as much as Poland, and at the same time has puzzled us more. Of all the countries occupied by Germany she has suffered the most, comparatively speaking, in loss of life and property. Approximately 10,000,000 (28%) of her prewar population of 35,000,000 have been killed, deported, or have fallen in battle. About 5,000,000 of the 9,000,000 civilian casualties were killed or died as an actual result of German treatment. More than 3,000,000 Poles were deported to Germany as forced laborers. Aside from this, it is estimated that one-third of the Polish population had to leave their homes at one time or another during the war. Economic losses have been enormous, running into billions of dollars.

For five and one-half years most of the people in Poland have been existing on a starvation basis, living under the strain of fear, horror, and anxiety caused by the constant exposure to mass arrests, mass executions, enforced labor, deportation, and lack of the necessities of life. Poland's people are scattered over many parts of the world; many of her leaders are no more and those who are living are weakened by long confinement in jails and concentration camps; her youth have been deprived of high schools and universities for five years; her capital city is destroyed and her life as a nation disrupted. Besides experiencing the worst that an occupying power can do to a people they have witnessed the almost complete extermination of the 3,500,000 Jews living within their borders, 3,000,000 of whom were killed in one way or another.

And yet the spirit of the Polish people is not broken! Their lands have been conquered before, and the nation partitioned by her stronger neighbors and held in subjection for long years, but never have the Poles forgotten their mother tongue, their love for freedom, liberty, and democracy, and the dream that some day Poland would reappear as one of the strong nations of Europe. At the close of World War I this dream began to come true. After 123 years of occupation by Germany, Russia, and Austria, she was recognized again as an independent nation. She was not just a "new creation" of the Treaty of Versailles. During the twenty years of peace before the invasion of Poland by Germany, September, 1939, Poland made remarkable progress in rebuilding her national, economic, and cultural life. That mistakes were made, the Poles themselves are the first to admit. What nations did not make mistakes during those years, mistakes which cannot be explained, even partially, by long subjection to foreign powers as in the case of Poland?

Some of us are not aware of the part Poland played in the struggle in Europe. We have thought of her as being out of the war since the German occupation began and have practically ceased to think of her as one of the nations of Europe made up of a distinct people and culture. In some places where the flags of the Allies are on display, the Polish flag is even missing! We have forgotten the valiant, single-handed resistance of the Poles against the overwhelming might and power of Germany, September, 1939, which gave France and England time to mobilize their forces. We have not been mindful of the fact that they continued in the struggle after their nation was occupied and its life disrupted even to the end. Wherever the Allied forces resisted the Germans, there Polish soldiers, sailors, and aviators were found fighting and dying together with them for "our freedom and yours." In Poland itself the people never ceased to resist. No Quisling was found among them; the underground state and press flourished. No nation has suffered as much or played a more valiant part in the common struggle

*This article was prepared in the middle of May, 1945, as the situation in Poland is clearing.

or is more deserving of our sympathetic understanding and support in its desire for liberty and independent sovereign power.

Many of us are puzzled by the events concerning Poland which have taken place during the past few years. We may not understand the position of the Polish government in London, its relation to the former underground state in Poland, and its attitude toward the Soviet-sponsored Provisional Polish Government now seated in Warsaw. We were shocked by the death of General Sikoraki, the Prime Minister and Commander-in-Chief, on July 4, 1943. We were horrified by the tragic failure of the Polish Patriot Army which rose up to help drive the Germans out of Warsaw last summer when help seemed so near at hand and then did not come in time. Our lack of understanding is due in large measure to our ignorance of the Poles and their history as well as to our lack of information concerning the actual situation.

One of the tragedies of the German occupation of Poland was that it cut her off so completely from the other Allies that the Polish people often felt the outside world did not know what they were suffering, or if it did know, it did not care. Last summer their hopes were high when it seemed that their deliverance from the Germans was only a few days away. Now they must be a sad, disillusioned people when they remember the events of the past few months. They have put much hope in the Atlantic Charter and still dream of the day when Poland will again be independent.

As American Methodists we are especially concerned about those people in Poland who have found a spiritual home in The Methodist Church. Some of us were privileged during the first years of the war to witness their courageous and successful efforts to spread the simple gospel of Jesus Christ among their compatriots. Our pastors and deaconesses were taking advantage of every opportunity allowed by the occupying powers to carry on their work. In the central part of Poland The Methodist Church was permitted to conduct its regular day worship services, run a short-term Bible school for the training of pastors and other workers, as well as to open work in new places. Until the close of 1943, no fewer than eight pastors were prepared and given work which was opened in at least six new points. Three deaconesses were at work among the women and children of the different congregations. In the southeastern part of Poland we had the opportunity of helping eighty or more rural congregations of various evangelical groups in the absence of their American leaders. That so much could be done by The Methodist Church in Poland under the leadership of Polish pastors at this time is remarkable when we consider the harsh treatment of the Poles under the German government.

Our workers and church members who were living in the western part of Poland at the outbreak of the war have suffered more than in any other section. Together with 1,500,000 other Poles many of our Methodist families were deported to central Poland and were forced to eke out an existence as best they could without personal possessions, home, or work. Those who remained in this section were denied the services of their Polish pastors who had been forced to turn over their chapels to German Methodists and go to central Poland. Today the deported families are doubtless trying to go back to the places where they once lived and we are wondering what they will find.

There has been almost no news concerning our church and its members in Poland since last August. During the last few weeks word has come that the Superintendent of our work and other friends were alive in January, 1945. One of our pastors and one of our office workers were forced to go to Germany to work. Recently a letter dated November 20, 1944, came from our deaconess stationed at Przemysl near Lwow. She wrote that our two pastors of that vicinity were "away" and that a third one is ill with tuberculosis. She asked for Polish Bibles and New Testaments, old clothes, thread, and scissors for herself and other members of our church in this city. Although she was not in contact with Superintendent Najder, she was carrying on her work as best she could. One of our missionaries, the Rev. T. J. Gamble and his wife, who were interned, September, 1942, and held in interment camp in Vittel, France, until two years later, are now with a group of "displaced persons" in La Bourboule, France. Mr. Gamble is chaplain of the group while Mrs. Gamble is helping with the work among the women. They are both anxiously waiting for the opportunity to return to their work in Poland. Both Mrs. Gamble and Mrs. Najder as well as our deaconesses are valuable leaders in our work among Polish women, young people, and children.

The next few weeks will surely bring us more definite news concerning Poland and the Methodists there. God grant that we may learn that many are still living and able to carry on the work that is so dear to their hearts!

If Christianity is to make its maximum contribution to enduring peace, it must exercise its influence in Europe. Here have arisen most of the wars in history, and the war just ended did not eliminate the hatreds, jealousies, frictions, and problems which gave rise to the conflicts. American Protestantism can do much to develop the spiritual structure on which the peace of the world must rest.

Women in Unions

By **ORLIE PELL,** ***Education and Research Assistant, American Labor Education Service***

WE KNOW THAT at the outbreak of the war there were eleven million women workers in the United States; by 1944 the number had risen to over eighteen million. Are we aware that during the same period the number of women in the labor movement rose from half a million to three million, a sixfold increase?

Three million women in unions. Are they there to stay? And are they not only *in* the labor movement, but a part *of* it? The answer to these questions may be important —to the women themselves, to the labor movement, and to the country as a whole.

Let us look at some examples of the women now in unions. Estimates of the number of women in the United Automobile, Aircraft, and Agricultural Implement Workers range from 300,000 to 400,000. About two out of five ——or 150,000—members of United Electrical, Radio, and Machine Workers are women. The number of women in the International Association of Machinists has been estimated at 150,000. Seventy-eight thousand, or 60% of the whole membership, were reported by the National Federation of Telephone Workers, which includes workers who make and repair equipment as well as switchboard operators.

There is evidence that women are beginning to take part increasingly in the work and the leadership of some of the unions. One union (the United Federal Workers of America) has, in 1945, a woman as national president. Among the many other national positions held by women are those of research director, regional director, editor of the national union newspapers. On the local level, women are found in offices ranging from presidents to members of local union committees. The United Automobile Workers—CIO and the United Electrical Workers probably have the largest proportion of women holding office, and the United Electrical Workers was estimated, in February, 1945, to have 110 women holding full-time jobs on the payroll of the national union, in addition to many holding jobs in regional offices and local unions.

The needle trades unions, have, of course, a large number of women members, and many women are found among local union officers and joint boards. Two of these, the International Ladies' Garment Workers' Union and the Amalgamated Clothing Workers of America, had a number of years a woman as one of the vice-presidents of the national union. The National Federation of Telephone Workers, an independent union, has at the present time a woman educational director, and a number of women holding local and state union offices.

Are these women, and the rest of the three million, in the labor movement just for the duration, or are they finding a place there for good? It is too early to prophesy yet with certainty, but there is some evidence that as far as the job itself goes, on the whole women are in their jobs to stay. There will be many individuals, of course, who will return to their homemaking, or go back to finish their education, or retire because of age; but it is estimated that from a half to two thirds of the new women workers will continue to hold (or to seek) jobs, so the total number of women in the labor force in the postwar period is likely to be somewhere around fifteen or sixteen million.

This will merely continue a trend of many year's standing, for the proportion of women within the whole labor force has been increasing steadily for the last fifty years, and a total of sixteen or seventeen million women workers in, say, the year 1950, has been estimated as "not much larger than might have been expected had there been no war."[1] Women have always worked primarily to support themselves and their families (in spite of the popular misconception in this regard); and the war with its many casualties will only increase the need for self-support on the part of women in the years to come.

As women come to realize more and more the extent to which their jobs are permanent and important in their lives, they tend to become more concerned about the problems they face on the job, and more anxious to join with other workers in trying to handle those issues which individuals cannot solve so effectively for themselves alone, and in which women workers, like any other workers, need the help of a strong union.

One of these issues is that of low wages. The tradition of paying women less than men for the same job, or labeling some types of work "women's jobs" and keeping them at a low level of pay, is an old and well-established tradition. While some industries, such as aircraft, have begun to adopt the policy of equal pay for equal work, others, such as the munitions and instrument industries, have followed the custom of paying lower wages to women.

The unions have made a good beginning of tackling this problem. Both A. F. of L. and CIO unions have stood for equal pay for equal work and have worked to do away with discrimination between men and women. They have done this to protect existing standards as well as out of concern for the women involved, and women working to obtain equal wages have felt they were protecting the rights of union men as well. As one woman unionist has put it, "When women ask for equal pay for equal work we are protecting the wages of men, for if managements find they can pay women less for the same work men turn out, inevitably such managements will seek to employ women after the war instead of men, or to cut men's wages."[2] Unions are becoming increasingly aware of this possibility. The United Electrical Workers, for example, had in 1943, 150 agreements with employers covering 800 factories which included equal pay clauses. The United Rubber Workers had 142 such agreements, the United Automobile Workers—CIO, had 50. The clause may read something like this: "Wage rates set forth in this contract shall be set by the job regardless of sex. . . . The starting rate shall be the same for all newly hired workers, male or female, and the automatic progression schedule shall apply to men and women alike."[3]

The National War Labor Board has recognized the principle of equal pay and under General Order No. 16 has determined that "employers and unions can negotiate wage raises for women giving them equal pay for equal work without first securing board approval."[4] State governments are recognizing the principle also, and by 1944 five states had established equal pay laws. Thus the way

for unions to work effectively on this problem has been kept open, even in wartime.

A closely related problem is that of giving women equal opportunity to train for better jobs and an equal right to advancement based on length of service. Discrimination in upgrading and in seniority has long been the accepted practice, but now an increasing number of union contracts forbid such discrimination. For example, "Women shall accumulate seniority in the same manner as male employees, and shall have the same rights of promotion or transfer to other departments."[5] Again in this case, unions are protecting not only for *their* women union members, but *all* union members when they strengthen the principle and the practice of seniority and the right of advancement for all workers equipped to do the job.

What about jobs in peacetime—will there be jobs for all who want and need them? Both the A. F. of L. and CIO have come out forcefully with a program of full employment and full protection. Since there will be jobs for women only if there are enough for all, this question is crucial in the lives of women as well as men.

In addition to the problems they face on their jobs, women workers are finding that more and more of their out-of-the-shop problems are being handled through the efforts of their union. Women, as homemakers as well as breadwinners, are deeply concerned with problems that affect home life and members of the family. Will Mrs. Jones have to give up her job because she cannot find any way to have her child taken care of during working hours? Is Mrs. Brown trying to make a home for her family in a trailer because she cannot find a house for them to live in? Does Mrs. Smith need medical advice for herself or her family? Does she need advice in dealing with the Rationing Board? With tax problems? Unions during this war period have given increasing attention to problems of this kind and expect to be faced with equally pressing problems in the years ahead.

Unions are experimenting with many different ways of coping with these needs of their members: through setting up of such machinery as the union counseling program, where certain union leaders are trained to help their fellow members obtain advice in regard to their personal problems through social agencies in their community; through promoting and encouraging community projects that would help meet the needs of their members, such as child-care centers or housing projects; and through setting up their own agency or project to meet the needs directly, such as a union housing project or a union health center. This is a trend which may have further developments in the postwar period. It is natural for women to be concerned and frequently take an active part in such community efforts. As unions participate further in these problems, women and unions find a widening area of common interest.

So it looks as though there were at the present time an increased opportunity for women to lend their strength to the strength of the labor movement by taking active part in the membership and the leadership of unions, while gaining the support of organized labor in solving their own problems on the job and in the community. It is true that in many cases customs and attitudes from an earlier period have to be overcome before women feel entirely at home in a union, or are made to feel entirely welcome there; it is true, too, that in the period following the war, cutbacks and the possibility of unemployment will raise critical problems tending to divide men and women workers. But the possibility of solving these problems in ways that work for the good of all depends in no small part on the ability of men and women to work together effectively in the labor movement, and through the labor movement to make their influence felt in the community and in the life of the nation.

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ARE YOU ACQUAINTED WITH:

The Full Employment Bill of 1945—introduced by Senator James E. Murray, Montana. Co-authors include Robert F. Wagner, New York; Elbert D. Thomas, Utah; Joseph O'Mahoney, Wyoming. Representative Wright Patman, Texas, introduced a companion bill in the House. Write your senator or representative for a copy.

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The Social Creed of The Methodist Church, adopted by the General Conference, May 5, 1944. Par. 8: "We stand for the right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of their right; the obligation of both to work for the common public good."

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(top) Women go to a Labor School *(bottom)* Women go to a Labor Education Conference

(left) Playtime at Frances DePauw

YOUTH LOOKS AHEAD at Frances DePauw

By **HELEN COUCH**

(right) Choir at Frances DePauw

"YOUTH LOOKS AHEAD!" Victoria Bernal was delivering her high-school senior essay. In a simple, light-blue suit she stood on the raised platform at one end of the spacious parlor in the Frances DePauw School for Mexican Girls in Hollywood, California. Chin up, black eyes flashing, she seemed to have forgotten the others who had marched in the processional with her and were now seated on the platform amid flowers and flags: her classmate, Juliet Marquez; Miss Aldrich, the superintendent; Mrs. Colegrove of the Woman's Society of Christian Service, and Dr. Chapman, who had brought up the rear in his black gown and gorgeous red hood.

Victoria looked past the front rows of chairs where the thirteen junior-high-school seniors, in beribboned and becurled black bobs, sat dressed in gaily colored thin frocks, awaiting their diplomas, too. Out over the heads of relatives and friends, her eyes seemed to be piercing the future and her voice rang with all the conviction and assurance of the seventeen-year-old.

Ever since the third grade, Victoria and Juliet had called Frances DePauw their school home. Now they were leaving to face the future. Many an alumna in the audience remembered her own Commencement Day with a wave of gratitude for all the school had meant to her. Today one "old grad" had brought her own little daughter, hoping the time would come when she, too, might enter Frances DePauw.

Victoria Bernal sat down. The audience applauded. The Glee Club filed up to the piano and sang with gusto McCullum's "The Wind." The inherent grace of these Mexican girls matched well the fine timber of their sweet voices.

Dr. Chapman rose to speak. Caught by the earnestness and strength of his challenge to these girls in today's uncertain future, the audience at Frances DePauw listened intently. His topic was "Making Tomorrow's World Today." He urged the girls to be modern pioneers on the tense frontiers of human relationships. "Learning how to live together," he said, "is one of life's most important lessons, for today and for tomorrow."

His message was a real summons to meet the challenge. It was followed by the presentation of the diplomas by Mrs. Colegrove.

After the benediction, guests strolled through the rooms and grounds, inspecting exhibits of drawing and sewing, and peeking into the dining room where red, white, and blue decorations announced the annual alumnae banquet that night. Outside, the small Victory gardens took the attention of some, and the swings and other athletic equipment that of others. Everywhere the visitors saw gifts, flowers, smiles, and heard the gurgle of laughter and the clicking of kodak shutters.

In and out among the different groups moved Miss Jennie Mathias, superintendent of Frances DePauw for thirty-four of its forty-four years of history. Though retired six years ago, she has kept in touch with the alumnae and today was present to greet many who had come back for the day. However, Miss Mathias, too, looked ahead. Her hopes for Victoria and Juliet were just as high as those fulfilled in the lives of hosts of girls she has seen leave the school to go out into real living.

For instance, she thought of Hope, the little lame girl, who went through Frances DePauw on crutches. Today she is one of the most efficient secretaries at the Children's Hospital in Hollywood. There was Inez, such a mischief in school, but today she and her husband work for the Los Angeles Goodwill Industries. What pride the school has taken in Josephine Garcia! She is now working for a degree at Columbia University in order to take up a significant piece of work in New York City. She had already become a graduate nurse at Kansas City Training School and had seen service in Puerto Rico under the Woman's Society of Christian Service.

We, too, though dark clouds make today's world uncertain, can trust youth who look ahead with determination to make tomorrow's world today.

Call to the National Conference Methodist Youth

The call to the National Youth Conference rings clear: "At no time in the past have we looked forward to a meeting of the National Conference of the Methodist Youth Fellowship with a greater sense of concern and responsibility.

"In the light of these times we see the need for individuals to see clearly the total task to be done in reconstruction of community life and attitudes.

"We believe that Christ's way will not come until individuals put into application the Christian way of life in their own sphere of activity.

"Seeking the methods of fulfillment of this application, we call the Fifth Annual Meeting of the National Conference of the Methodist Youth Fellowship to be held at Adrian College, Adrian, Michigan, August 24-30, 1945."

—Helen L. Johnson.

The Reconstruction of the Churches in Europe

(*Continued from page 5*)

separate budget. It will be under the control of a committee on which both the giving and the receiving churches will be adequately represented. Its objectives will be firstly to provide trustworthy information about the needs of the churches; secondly to co-ordinate the reconstruction activities of the churches so as to avoid overlapping and to make sure that all the needs are met; thirdly to act as a channel for the distribution of earmarked gifts; and fourthly, to distribute such general funds as the churches put at its disposal.

In the light of what we have said about the need for a truly ecumenical approach, it is clear that the last point is specially important. It is natural and inevitable that the churches will want to earmark many of their gifts. The close relations which exist between the churches belonging to one and the same family are not a cause of weakness but of strength to the ecumenical movement. But there is also a great need for a common ecumenical fund which will be able to help in cases of emergency, in cases where ecumenical help is preferable in order to avoid politcal misunderstandings, and in cases in which the interests of several churches are involved. It need not be feared that funds given in this way will become anonymous and impersonal, for in many cases it will be quite possible to establish a connection between the giving churches and the church, or group of churches which they are helping. The suggestion has recently been made by a group of World Council collaborators from many countries, meeting at Presinge, near Geneva, that all churches should give a certain percentage of their reconstruction funds to the common ecumenical fund, and that this percentage should be fixed from time to time in the light of the development of the situation.

An agreement has been concluded between the new department of the World Council and the European Central Office for Interchurch Aid, according to which the department will gradually take over the work of the office and thus profit by the experience which the office has gained in its twenty years of activity. This agreement is yet to be confirmed by the respective committees, but in view of the reception with which it has met in many quarters it is to be expected that the plan will be realized. Close relationships will also be maintained with the International Missionary Council, which is in process of working out its plans for helping in the reconstruction of the life of the younger churches. Among the pioneers of the ecumenical reconstruction work we find the names of many I.M.C. leaders, such as William Paton, A. L. Warnshuis, and Alphons Koechlin (who is the chairman of the World Council Department).

For the Church of Christ the one motive which counts above everything else is that which Saint Paul expressed when he said that those who have been made partakers of other churches in spiritual things owe it to these churches also to minister unto them in carnal things.

Dedication

The reconciling power for all who live
Today and every day is Christ our Lord.
Nailed to a jagged cross he could forgive
His enemies, and speak the freeing word.
O my sisters, who have suffered loss,
Can we do less beneath our own harsh cross?

Shall we not dedicate our lives today
To free the world from hatred after strife?
Shall we not love and labor, hope and pray
That children yet unborn may go through life
Upon the path of peace—the path we lost,
Then paid with agony the bitter cost?

Through a common sacrifice and suffering,
Oh, may we learn the lessons Christ would teach!
This dedication hour let us bring
Clean, hate-free hearts, despite our grief, with each
Ready to serve, and selfless, that we may
Move forth with Christ into a brighter day.

—*Grace Noll Crowell.*

Supply Work Strategy

By **MRS. S. E. McCRELESS,** ***Chairman***

(A project for providing relief Christmas packages for Europe and the Philippine Islands is being promoted interdenominationally. Dr. Leslie B. Moss, executive secterary of the Church Committee on Overseas Relief, heads the committee. The Methodist Church, through the Methodist Committee on Overseas Relief, the Woman's Society of Christian Service, the Wesleyan Service Guild, youth and children's groups, and individuals, has the opportunity to share in this. The following release from the Church Committee with certain adaptations for our Methodist women explains the plan.)

The Look of Christmas

THE LOOK IN CHILDREN'S EYES as they gaze at the lighted tree . . . the look in the faces of the congregation at church on Christmas Day. . . . Wouldn't you like to make a gift of it to some fellow Christian in the liberated countries? Wouldn't you feel satisfaction in putting that glad light into the faces of someone who, in the years under Axis occupation, has almost forgotten the beauty and joy of Christmas?

American Christians are now offered an opportunity to participate in the *Christmas Package Project* sponsored by the Church Committee on Overseas Relief and Reconstruction. Individual shipping cartons similar to overseas cartons will be distributed to church members of many denominations throughout the country, to be packed with food and nonbulky articles of clothing; the remaining chinks of space to be filled with buttons from your own button-box; needles, thread, and darning cotton from your own work-basket; and bits of cloth from your own scrap bag, to be used in making patches. The food may be purchased; and perhaps you will wish to give up some of your own ration stamps to the more attractive packing of your carton. The other articles are to be taken from your own supplies, and are not to be replaced. This is a restriction imposed by the War Production Board, but it is one which enhances the value of the boxes, since it involves sacrifice on the part of the sender.

There is no thought that these boxes will in any way take the place of the regular relief and reconstruction funds which the churches have pledged and which are so desperately needed to rebuild Christian life and work in the liberated areas. This is a plus-something personal. You can, if you wish, include a Christmas card, with your own name and address and a personal word of greeting.

Millions of the people of war-devastated lands have lost most if not all of their material possessions; they are without the bare necessities of life. The major task of mass feeding, housing, and clothing will be undertaken by governmental or military agencies. The result will be as efficient as possible but the personal touch will of necessity be lacking. The *Christmas Package Project* will help to supply this personal touch. The boxes will not be uniform in anything but size. The donors will exercise their own taste in filling them, and may expend more or less money, as they may desire or the state of their finances may dictate. It is confidently believed that many American church members will avail themselves of the opportunity to pack boxes for needy Christians in less-fortunate lands. In fact, the goal toward which we aim is 500,000 such packages. Our Methodist goal is 100,000. In order to cover the necessary cost of receiving, packing, and shipping these packages overseas, it is requested that one dollar ($1.00) be sent with the application for the carton. State that you are a Methodist in order to be sure we reach our quota. Send for the carton to CHURCH CHRISTMAS PACKAGE PROJECT, 297 FOURTH AVENUE, NEW YORK 10, NEW YORK. It is proposed to limit the cost of the boxes to $5.00, complete, including the $1.00 sent with the request for the carton. That means not more than $4.00 for the articles in the carton and they can be made up for much less.

The one dollar sent with the request for the carton will be credited on the valuation of Supply Work.

In order to receive supply credit for the contents of the box, *send a self-addressed postal giving the valuation you place on the contents,* with the check list which is to be mailed to the *Christmas Package Project* at the time you send your carton. Check the items which your carton contains. This will be stamped by the *Christmas Package Project* and mailed to you. You can turn it in to your Supply Secretary as your valuation receipt.

There is satisfaction in making a gift which one has personally shopped, knitted, or sewn and for which one has made some sacrifice. The giver has a sense of having given of himself, and the recipient feels that he has received a gift from a loving friend.

October 1, 1945

Deadline for:

CHURCH CHRISTMAS PACKAGE PROJECT

Organize

Your Society for Action this summer

★

Important

Further Interchange of Plans

By

MRS. ELOISE A. WOOLEVER, ***Executive Secretary,***
Woman's Section of the Joint Division

LAST MONTH THIS PAGE was given to the interchange of plans and methods of work with contributions from two of the jurisdiction secretaries of Organization and Promotion Mrs. H. King Wade, of South Central Jurisdiction, and Mrs. W. H. Dievler, of Northeastern Jurisdiction. In this issue we are continuing this interchange and two more of the jurisdiction secretaries are sharing in the discussion. The following two plans, briefly described, come from Mrs. C. C. Long, secretary of Organization and Promotion of the North Central Jurisdiction.

District Council

Cincinnati District of the Ohio Conference has used a promotional plan recently which has proved most successful. This is a city district with approximately sixty societies within its bounds. Each month, a District Council is held and representatives of all the churches attend. The special accomplishment of each society is stressed, ideas of promotion are exchanged, and problems cleared.

Instead of holding the Council meeting in April, it was decided that for that one month the meeting would be eliminated and the district officers would visit society meetings. This proved a very beneficial experiment. Weakness and strength were observed and will be reported at the District Executive with a view to helping along the lines of greatest weakness.

Conference and District Secretaries Train for Their Task

Secretaries of Organization and Promotion are asked to set aside a definite period for study of the work of *all* departments, so that they, as interpreters, may present any part of the work intelligently. Frequently these secretaries are asked to address district and conference gatherings and they should be able to present a thorough and over-all picture of the work. This seems essential to do a good job of promotion and to be able to do it demands study.

* * * *

Mrs. D. L. St. John, secretary of Organization and Promotion of the Southeastern Jurisdiction, sends the following suggestive plan:

"Membership Quarter"

The Southeastern Jurisdiction feels that last year's work was completed with some measure of success. Perhaps our three outstanding accomplishments were overpaying our million-dollar goal; the giving of $105,000 for the Week of Prayer and Self-denial Offering, and an unusual increase in the organization of new societies. These, however, have not blinded our eyes to our shortcomings and to the many places where ardent endeavor is needed this year.

Our first goal is the 10% net increase in membership. To be very concrete, we have said our increase should be 22,855, or an average of 1,500 per conference. This has been placed upon the hearts and minds of the conference secretaries and their co-workers. To this end, we are naming the second quarter "Membership Quarter," and will promote increase in membership through (1) person-to-person contact; (2) better program building; (3) a sincere challenge as to the spiritual value to the individual woman, which we believe inherent in the Woman's Society of Christian Service; (4) a determined effort to reach the untouched employed woman through the organization of Wesleyan Service Guilds. Our minimum goal is fifteen new Guilds in every conference.

We are looking forward to a decrease in the number of unorganized churches. Some conferences now have no charge without at least one society and the goal is for a society in every church. Close co-operation between the pastors and the district secretary is perhaps the best method used.

* * * * *

Conference Calendar

Philadelphia Conference Woman's Society of Christian Service is fortunate in that many societies are located within a comparatively small radius. Philadelphia is a center easily available to the societies in the conference. For that reason the following plan is very workable:

A monthly post-card calendar giving the dates and places of meetings, speakers, a brief outline of the program, is sent to the president and recording secretary of each society and the pastor. The June card included the announcements of "Conference Midyear Rally," "District Group Meetings," "Summer Schools," "Interdenominational Missionary Institute." This card is sent out far enough in advance so that the information is broadcast. Furthermore, such items as the following are often added: "You can attain the June Honor Roll by paying one half of your budget by June 30 and by reporting new members" (this was underscored in red). At the bottom of the card is the important notice in black-face type—"Make it *your* concern to see that these notices are in your church calendar." This is good publicity.

Attractive Program Themes

Are you looking for attractive, arresting program themes, headings, or titles? Baltimore Conference might let you borrow one of theirs—"The Keeping of the Flame." "Keepers of the Flame" are all officers and members of the Woman's Society of Christian Service, the missionaries and deaconesses at home and abroad, of the entire conference. "Replenishing the Oil," "Lighting Your Lamps," are further themes which they develop.

CORRECTION

In the Annual 1944 Statistical Report, the membership of Baltimore Conference was reported as 18,608. It should have been 26,607. We regret the error and congratulate the Conference on its gain of 1,688 members over the 1943 report.

Suggestions for August-September Program

By MRS. H. W. BLAND DETWILER

Theme—"Methodists Co-operate in Latin America" (August)

"Why is co-operation important in Latin America? . . . The Church of Christ must move forward as one Body against the force of Evil." (See Program Book, page 75.)

Not far by plane, not too distant by ship, but slightly longer by mule back are our sisters to the south. The gay strum of a Mexican guitar, the soft call of a lover to his senorita, the low morale of a South American woman bowed in superstition and grief—or the glorious uplift of a girls' choir singing in one of our schools beckons us through the *door* to the August Meeting! What a time of year for such a colorful but challenging meeting!

Formal or informal program, indoors or out, will need either the elaborate or simple invitation: Newton Hamilton, Central Pennsylvania Conference Woman's Society of Christian Service Summer School, had a charming garden party for the faculty last summer. As we approached the garden we heard the fetching music of a marimba. Our hostesses handed us a little booklet which we passed to each other for autographs. Why not give each woman the name of one of our South American missionaries the week before the meeting? When autograph books are exchanged ask women to sign not only their own names but the name of the South American missionary she has been given? (For help on missionaries' names, aside from those in Program Material for August, see Fifth Annual Report Book.)

Authentic Mexican costumes, lovely shawls from South America, or simple broomstick skirt, gay blouses, beads and bracelets, rings, and flowers will give a festive touch.

Somewhere on an outdoor or indoor altar, place a picture of "The Christ of the Andes." Of course, tables of curios or Mexican pottery are enjoyed. I am thinking of groups who hold bazaars and who work hard on their tables in summertime, why not give that energy to make such a beautiful August program!

Program Ideas: (1) See pages 83-84, Program Book; THE METHODIST WOMAN September, 1942, page 11; "Fun and Festival of Latin America," 25 cents, any Methodist Bookstore. (2) Remember our theme is *"Methodists Co-operate."* Invite keywomen of other denominations in community to tell what they are doing in South America. (See pages 77-78 for interdenominational effort.) (3) See *World Outlook,* February, 1945, "Engineer in Brazil"; also June, 1943, pages 13-14.

EXTRA!! Have you ever had a summer Christmas tree? This is an attractive way of bringing gifts to be sent to any designated project. Christmas tree lights on an outdoor evergreen, a manger scene, a few carols, a soloist (vocal or violin) singing "O Holy Night," and gifts laid at the manger make a beautiful close to any summer meeting, especially under starry August skies. Other valuable help may be found in "The Latin-American Circuit," by Dr. Wasson and Miss Lee. (See article Supply Work.)

Theme—"Health Around the World" (September)

(What a companion piece to such a theme is the gracious comfort of "Wider Open Doors for the Sick" in our Worship Services for September.)

Dear Women: How healthy is your society? Have you had a good "Check-up" recently? Do your women plan their programs with Our Purpose constantly in mind? Does your program use many women instead of just one or two?

The unique and marvelous fact about our Woman's Society of Christian Service is that you may be a university group or a mixed group, large or small; but the healthy society will use all kinds of methods to keep "new blood" and new life constantly energizing your group. No skit is inadequate for the most intellectual group if it is *beautifully* done. Neither is a Paper or a Panel Discussion above a small mixed group if it is given proper preparation. Do your women come out of duty or out of sheer love for the inspiring informative programs? Yours for "good health," A. S. D.

I. INVITATIONS: (1) Supply the membership and the Spiritual Life Committee with attractive mimeographed programs. Ask them to call extensively! (2) At an interdenominational meeting they used a clever 4x6-inch booklet. On the cover sheet was drawn a few measures of the music of "We Would See Jesus." Inside the program was printed and the entire hymn typed on the third page. (See *Methodist Hymnal,* page 113; also Worship Services, page 24.) (3) Many kinds of medical instruments and medicine bottles are good ideas. (4) Small pad on which is printed, "Remedies for the World's Ills," followed by several Scripture verses or references.

II. ATMOSPHERE: (1) Nurses' uniforms and doctor's white coats. (2) Room arranged as hospital clinic. (3) "Lecture Room for Nurses." (4) Large map of the world. (5) Chart places to be studied. (6) In church entrance or lobby a sign might read "Doctor's Reception Room." The "Receptionist" might be seated at "her" desk—on which are placed articles from THE METHODIST WOMAN, *World Outlook,* Material on Vellore, etc., etc. (These articles may be loaned for "treatment" to any member and returned in October.)

III. PROGRAM: (1) Study carefully all of pages 97-98 in Program Book. *Or* (2) choose wisely and *not too much* from pages 85-95. *Or* (3) present as suggested. *Or* (4) use the four fundamental questions as school-room procedure. *Or* (5) ask "Dr. Kipp," "Dr. Manly," "Miss Eye" to group their own material and tell it *in first person.* "Miss Baber" and "Miss Murrel" might present their material through printed charts. *Or* (6) have an able person summarize parts I, II, III, and have audience actually do Part IV. *Or* (7) part of program might be done in story and pantomime form. For example, page 88, "Miss Eye" speaks—lights are turned low, a spotlight is thrown on "the twin enemies and an African mother" bowed at their feet. *Or* "Dr. Kipp," page 89, may speak as "Dr. Swain" enters in 1870 costume and might move among several people wearing bandages or suggesting pain, etc.

Methodist Women in Action

By **ELEANOR NEFF,** ***Associate Secretary Department of Christian Social Relations and Local Church Activities***

THE WOMAN'S DIVISION OF CHRISTIAN SERVICE approved the following recommendations of the Department of Christian Social Relations and Local Church Activities at the Annual Meeting, December, 1944:

"That Methodist women study wage scales and conditions of workers . . . in the community, and co-operate with the Y.W.C.A., trade unions, Urban League, and other groups in working toward adequate . . . state minimum wage laws . . . and enforcement of existing laws."

Various Methodist women, local, district, and conference Christian Social Relations and Local Church Activities secretaries and committees have beeen vitally concerned about the low wages for women prevailing in their states. Only as they have gathered the facts, brought these to the attention of their members, co-operated with other groups in the community in formulating and promoting minimum wage legislation, have they been able to make a significant contribution toward eliminating the evil of substandard wages.

Such legislation is not passed easily nor quickly. A bill is, of course, rarely perfect, for if it is to have any chance of passing it usually represents a compromise. There is powerful opposition, direct and indirect, from those who are guilty of paying substandard wages. The opposition is well organized; the people of good will need to be equally well organized. They may not succeed the first time or even the first few times the bill is presented in the state legislature, but each year support can be made more effective and sizeable. Time is an important factor, though, for every year of employment at poverty wages inflicts tremendous privation and suffering on those concerned. Women of the churches have made significant contribution in co-operative activity. To cite a couple of examples:

Mrs. Fred Poole, the national chairman of Christian Social Relations and Local Church Activities of the Wesleyan Service Guild, reports the following steps in Michigan:

1. Mrs. Poole was invited to participate, as an individual, in the work of the *Fair Labor Standards Committee* of Michigan. This committee grew out of a meeting of many civic groups, and includes representation from the United Council of Church Women of Michigan, the Y.W.C.A., the League of Women Voters, Consumers' League, National Association for the Advancement of Colored People, CIO, A. F. of L., etc.

2. This committee (a) drew up the Minimum Wage Bill and planned for its introduction into the state House of Representatives; (b) requested community organizations of every kind to become a sponsoring organization and to aid in the enlisting of individual sponsors.

3. After preliminary telephone conversations with Guild conference secretaries and the Guild conference Christian Social Relations and Local Church Activities chairman of the Detroit Conference, these secretaries sent letters to all members of the Michigan and Detroit Conference Guild committees, asking their opinion regarding endorsement. Official endorsement was obtained and "The Wesleyan Service Guilds of Michigan" were listed on the Fair Labor Standards Committee letterhead. Individual endorsements of many Methodist women were secured.

4. Co-operative action suggested to sponsoring organizations:

(a) As soon as the bill was introduced in the House, district Guild secretaries were asked to choose two members each to write members of the House Labor Committee.

(b) Later, when the House Labor Committee failed to bring this bill out, more people were selected to write House committee members. Members of the Fair Labor Standards Committee were urged to go to Lansing, and to speak on the bill in near-by towns. The Guild chairman did the latter.

(c) As the result of telegrams, letters, and personal visits, the bill was reported out of the House Committee. When Fair Labor Standards Committee members were notified of this, district secretaries were contacted again. Letters and telegrams were sent to representatives urging their support of this bill; this was particularly important in the rural, semirural, and "up-state" areas. Meanwhile the other sponsoring organizations were following a similar plan of action.

5. Sad tale!

The bill was not passed.

What next? The committee will continue to function and carry on a strong education program between sessions of the legislature. The committee also voted to carry on educational work concerning other state labor problems. A letter outlining its work, its plans for the future, and an estimated budget will be sent to all interested organizations—inviting their continued support, in study, action, and financial responsibility. Subcommittees have been set up.

And in Missouri—

1. Christian Social Relations and Local Church Activities secretaries, in consultation with this department, took the lead in calling together key women of various denominations in Missouri communities to discuss the need in that state for such legislation, the pending Minimum Wage Bill, and possible effective action by churchwomen's groups and by the women as individuals. With the help of a Y.W.C.A. secretary, an interfaith meeting was held with representatives from Protestant denominations, from the United Council of Church Women, the Roman Catholic and the Jewish faiths. The Roman Catholic and Jewish church officials and groups had begun to work on this bill as had some—though fewer—Protestant groups.

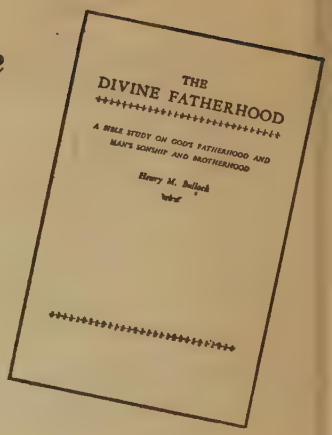
2. The need for such legislation was brought to the attention of several district and local Woman's Societies of Christian Service and Wesleyan Service Guilds. Several added their endorsement of this bill to the names of other organizations on the Citizens' Committee for a Minimum Wage Law in Missouri, composed of church, civic, management, and labor groups. Group and individual telegrams went to the chairman of the Senate urging the reassignment of the bill to the right committee, the Senate Labor Committee. It had, purposely or otherwise, been assigned to the Committee on Criminal Jurisprudence, where it surely would be defeated.

3. Letters went to members of the Senate.

4. Conference secretaries of Christian Social Relations and Local Church Activities interpreted this bill and in-

(*Continued on page 23*)

Suggested Guidance for the Bible Study Course

"THE FATHERHOOD OF GOD"

By **MRS. HELEN B. BOURNE,** ***Secretary of Missionary Education***

THE STUDY OF THE COURSE "The Fatherhood of God" will be fully justified if more Christians become more Christlike in all relationships within the family of our Father.

In the light of this objective, more concrete purposes may be stated, as follows:

PURPOSE:

- **To understand more fully the nature and character of God revealed in the Bible.**
- **To discover Jesus' revelation of the Divine Fatherhood, as seen in his incarnation of Sonship.**
- **To impel a great desire for emulation of Divine Sonship.**
- **To induce honest facing of those personal and group prejudices which limit the work of the spirit of Christ.**
- **To inspire a willingness to eradicate the causes of prejudices. "Prejudice is a powerful emotional motive composed mainly of fear and hatred and rooted in both ignorance and selfishness or self-centeredness".**
- **To learn the meaning of brotherhood as expressed through the experiences of the early church.**
- **To discover illustrations of brotherhood in today's life—that is, to see wherein the "brotherhood still grows."**
- **To discover in personal and group life the insidious forces destroying brotherhood today, such as class, national, and racial prejudices and discriminations and the prevailing sense of social superiority and the widespread class distinctions.**
- **To induce personal acceptance of part of the responsibility for the disastrous effects of these evil forces.**
- **To make definite plans for participation in such activities in church and world community as will develop changed attitudes regarding unbrotherly relationships and conduct toward other races, classes, and nationalties, and as will prevent unfair treatment of "people who are different."**
- **To impel a determination to act toward all men as brothers in Christ Jesus—if we would be sons of the Divine Father.**

Texts for this course: The Bible and *The Divine Fatherhood,** by Henry M. Bullock.

This book by Dr. Bullock is really a guide to a study of the biblical material, but it is more than that. In his interpretation of the Bible, the author has set forth the principle and spirit of all Christian teaching, not simply as it should be applied to race, but as essentially applicable to all attitudes, relationships, and practices of brothers in the family of God.

The biblical materials used for this study are taken from both Old and New Testaments, with liberal use of the prophets, but the major selections are found in the Gospels, including the Sermon on the Mount and such rich teaching materials. Then the Acts and the letters of Paul furnish additional, significant teaching passages.

Supplementary materials for this course are ample:

**BOOKS:

Fosdick, *A Guide to Understanding the Bible* (section on unfolding conception of God, especially), $3.
Craig, *One God, One World*, 75 cents.
Branscomb, *The Message of Jesus*, 60 cents.
Rall, *The Meaning of God*, 60 cents.
Barclay, *The Bible Speaks to Our Day*, $1.
McWilliams, *Brothers Under the Skin*, $3.
McWilliams, *Prejudice, Japanese-American*, $3.
Frank, *The Jew in Our Day*, $2.50.
Graham, *Earth and High Heaven—Jews and Gentiles*, $2.50.
Moody, *Sleep in the Sun—Mexican-Americans*, $2.
Wright, *Black Boy*, $2.50.
Bronson, *Indians Are People, Too*, 60 cents (out of print).
Wyckof, *What Kind of a Democracy Do You Want?*, 25 cents.
Weatherford-Johnson, *Race Relations* (out of print, may be in some libraries).

Pamphlets:

"Behind Race Conflicts," 10 cents.
"Brotherhood, Our Unfinished Task," 10 cents.
"Do You Know Your Neighbor," 10 cents.
"Your Community and Its Unity," 15 cents.
"The Christian Church and Race," by John Knox (not yet off the press).
Order above pamphlets from Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.
"Touchstone of Democracy," 10 cents.
Order from Council for Social Action, Congregational Christian Church, 289 Fourth Avenue, New York 10, New York.

Procedure and suggested activities for the course are found at the close of each chapter in the text. One of the valuable methods suggested to stimulate the search for facts and experiences which will enable the class to deal with situations close at hand and lead to far vision follows:

The teacher may appoint a Brotherhood Committee to study, launch, and direct some definite project or projects aimed at increasing Christian brotherliness between the class and the group most subject to discrimination or neglect in the community. Refer the committee to Chapter VI and ask the chairman to make progress reports at each remaining meeting, and until projects are completed.

Worship experiences will inevitably be a part of each class session because of the obviously rich spiritual element inherent in the normal learning situations. It will be wise, however, to have a worship committee appointed beforehand to be responsible for the planned worship periods. A committee to find, select, and secure supplementary materials, including such suitable free materials as available will be a useful committee in addition to the brotherhood and worship committees already mentioned.

Possible subjects for research and class discussion or brief written work in connection with this study:

1. Make a study of any two or three of the following peoples—Jewish, Mexican, Japanese, the American Indian, Negro, Chinese—and considering their contributions, show how these have enriched the Christian faith.

2. Review the relationship and ministry of your church to the community in which you live; what are its achievements toward the establishment of a world brotherhood?

3. Study the Sermon on the Mount and point out those principles which imply sonship and brotherhood that will admit of no discrimination against any member of God's family.

4. Reviewing the study of Ephesians and *The Word of His Grace,** state its significance to the present study.

5. Select the biblical passages most significant and applicable for you in this study—two from Old Testament and two from the Gospels and two from the other parts of the New Testament—interpret and apply.

6. Make a statement showing how individuals and corporations representing Christian countries may exploit "other peoples" and negate the work of Christian missions here and abroad.

7. Explain the relationship in meaning of such terms as Christian missions, Christian teaching on race, and brotherhood.

*Obtainable from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.
**These may be ordered from any Methodist Publishing House.

Guild Women in Action

MARION LELA NORRIS, *Secretary*

By

MRS. CHARLES W. MEAD,

Chairman Standing Committee, Wesleyan Service Guild

IN THE SETUP of the women's work of The Methodist Church there is one organization—the Woman's Division of Christian Service. This Division is composed of representatives of all its constituent parts, from all sections of the country, and from the varied interests for which the women of Methodism assume responsibility.

Under the Division there are two units—the Woman's Society of Christian Service and the Wesleyan Service Guild. These are "sister" organizations with mutual interests and mutual responsibilities. The structure and plan of the society presupposes it to be composed of women whose main interest is in homemaking. The hours of meeting, the types of activity and the heritage of the years prescribe, in large measure, its type of membership.

On the other hand, the Wesleyan Service Guild is designed to meet the needs and challenge the interest of Christian women who are gainfully employed. The plan of organization, time of meeting, and the projects supported are planned by and for this specific group.

At the time of unification in 1940, one woman out of every five was employed. Latest figures show that now one out of every *three* is employed. This means that over a million Methodist women are eligible for Guild membership! Of this number, only 53,000 are now members. It is those 947,000 gainfully employed Methodist women who are now our great concern.

The Woman's Society of Christian Service on jurisdiction, conference, district, and local levels has a great responsibility and a magnificent opportunity in sponsoring Guilds in every charge which has as many as six employed women members. Frequently members of other churches seek membership in the Guild, and of course any employed woman who is interested in the program will be welcomed into membership.

Guild secretaries are eager to assist in this effort and by uniting the interest and enthusiasm of both groups this organizational work can be a vital experience in Christian co-operation.

Let us not overlook the very young employed women. Many teen-agers are permanently employed and they need the friendship, the inspiration, and the close contact with the church which membership in a Guild provides. In churches where a Guild has been organized for some time, the needs of these younger women may be met by the organization of a Junior Guild. With the help of the president or a member from the Woman's Society and the interest and co-operation of the members of the Senior Guild, a new unit may be formed in many churches which will reach a group of splendid young women.

The advantages of Guild membership are many; the advantages derived by the Woman's Division, the Woman's Societies, and the church from many active, well-organized Guilds are even greater.

The record of the Guild is one of which its members may well be proud. Their loyalty to the church is evidenced by regular attendance and by consecrated service. The emphasis upon stewardship has led many to discover the joy of tithing and a large percentage of Guild members tithe regularly. This enables them to make such a splendid record as they did; for instance, in the financial phase of the Crusade for Christ.

Many women now employed will not be so employed in a year or so. If their contact with the work of the women of Methodism has been kept intact throughout this period of their employment they will naturally return to membership in the Woman's Society, thus strengthening the society and stabilizing their Christian service.

At every possible point there should be close co-operation between the two organizations. Membership in either connotes interest in the total program of the Woman's Division, and we can be of great assistance to each other in improving conditions in the community and in helping to carry the message of the Christ to the ends of the earth. The womanhood of Methodism can be of great influence for the Kingdom. Let us unitedly approach our task with that sure confidence which is born of faith.

* * * *

Practically all of the Guild work is done by volunteers. Although volunteers we must not be amateurs. We must be professional in our approach to our work and in carrying it out in every detail.

Probably there is no church group in the country that has a higher percentage of experienced, skilled, and professional workers than has the Guild. We should do a professional job in the Guild. We can if we set ourselves to it. We must if we are to make use of the responsibility demanded of women with our opportunities. This applies to *each* member of the Guild in her church, her community, and her world relationships.

Your congressmen count on hearing from you. This phase of the Crusade for a New World Order, emphasized a year ago, is no less important today. Write your senators and representatives. Tell your friends to write them. Not once, but every time a new slant on legislation or world peace appears.

Is it difficult to find out what is going on in Congress? Are you pressed for time in reading? In each issue of this magazine there are two pages monthly on Christian social relations and local church activities. Have you acted on the suggestions given? If not, do so at once. *The Washington Report** gives the following

ABC'S OF LEGISLATIVE ACTION

Writing to our congressmen

"Me? Write a letter to my congressmen? But how

*Quoted by permission of the Le islative Committee of the Council for Social Action.

do I know what to say? What good does it do anyway? He probably never sees it."

That is just where you are wrong. Senators and representatives study their mail very carefully. They are sensitive to criticism of their stand on national questions, and they are cheered and encouraged by expressions of approval for their actions in Congress. Even though your congressman may not have time to send you a personal answer, you can be sure that, whether you are a housewife or a banker, a minister or a shopkeeper, he is anxious to get *your* viewpoint on the big issues he is facing. The voice of the people "back home" has a deep influence on members of Congress.

It is true that certain types of letters, well-timed and well-directed, are more effective than others. Here are some suggestions, based on friendly and frank discussions with a number of congressmen:

Whom to write to

Write first and foremost to your *own* two senators and representatives. You have voted to put these men in office, and since they are answerable to you for their actions in Congress, they are most responsive to your opinions. Correct sample address for senators:

Honorable Robert F. Wagner,
Senate Office Building,
Washington, D. C.
My dear Senator Wagner, etc.

Correct sample address for representatives:

Honorable Walter H. Judd,
House Office Building,
Washington, D. C.
My dear Mr. Judd, etc.

Write also to other senators and representatives when they are sponsoring a bill in which you are interested, and write to the chairman of the committee handling the bill.

When to write

Try to time your letters so that they reach congressmen during the formative stage of a bill—i. e., when the bill is being considered by a committee. It is also valuable to write or wire after the bill has come up for debate in case of a closely contested issue, or one of major importance, like a treaty ratification. On the other hand, if a bill you consider important, such as S 637 on Federal Aid to Education, is "buried" in committee, you will want to write a letter asking for action.

Write your congressman frequently. Let him know that you are following his work regularly.

What kind of letter is best

A brief, courteous, individually written letter, which you yourself have phrased, is always best. Confine your letter to one topic. Tell your congressman about any meetings or publicity you have had on the subject in your community, and send him copies of resolutions and group statements. And don't forget that congressmen are human—they respond to praise! It is just as important to give strengthening support to congressmen working for constructive legislation, as to vent criticism on "wayward" legislators.

Book Lover's Corner

Summer Reading

A Plain Man Looks at the Cross, Leslie D. Weatherhead. Abingdon-Cokesbury, $1.50.
An Intelligent American's Guide to the Peace, Sumner Welles. Dryden Press, $3.75.
And How to Live Again, B. Barton. Appleton-Century, $1.75.
Anything Can Happen, G. and H. Papashvily. Harper, $2.
Black Boy, Richard Wright. Harper, $2.50.
Cannery Row, John Steinbeck. Viking, $2.
Chinese Labor Movement, N. Wales. John Day, $2.75.
Doctora in Mexico, Olive Floyd. Putnams Sons, $3.50.
Earth and High Heaven, G. Graham. Lippincott, $2.50.
Emperor's Physician, Perkins. Bobbs-Merrill, $2.75.
Escape Via Berlin, J. A. Aquirre. Macmillan, $3.
Getting Acquainted With Jewish Neighbors, Mildred Moody Eakin. Macmillan, $1.
Green Dolphin Street, Elizabeth Goudge. Coward-McCann, $3.
Heaven Below, E. H. Clayton. Prentice Hall, $2.75.
Hymns in the Lives of Men, Robert G. McCutchan. Abingdon-Cokesbury, $1.50.
Journey Through Chaos, A. E. Meyer. Harcourt-Brace, $3.
Labor and Tomorrow's World, G. Bromley Oxnam. Abingdon-Cokesbury, $1.50.
Missionary Doctor, Mary Cushman. Harper, $2.75.
On Education, Sir Richard Livingstone. Macmillan, $1.75.
Religious Liberty in Latin America? George P. Howard. Westminster, $2.
Russia and the Peace, B. Pares. Macmillan, $2.75.
Science and the Idea of God, W. E. Hocking. Chapel Hill, University of North Carolina Press, $1.50.
Tell the People, Pearl S. Buck. John Day, $1.50.
The Brother, Dorothy Clarke Wilson. Westminster, $2.50.
The Dark Night, Georgia Harkness. Abingdon-Cokesbury, $1.50.
The Green Years, A. J. Cronin. Little Brown, $2.50.
The Vigil of a Nation, Lin Yutang. John Day, $2.75.
Until They Eat Stones, R. Brines. Lippincott, $3.50.
Verdict on India, Beverley Nichols. Harcourt-Brace, $2.50.
Westward the Women, N. W. Ross. Knopf, $2.75.
What the Negro Wants, R. W. Logan, Chapel Hill, University of North Carolina Press, $3.50.

July Guild Project

The Guild project for July is Bethlehem Centers, where interracial work is being carried on for Negro boys and girls and young people.

The supply work is for the Centers and for Gammon Theological Seminary. Supply lists giving special needs may be secured from the Guild office.

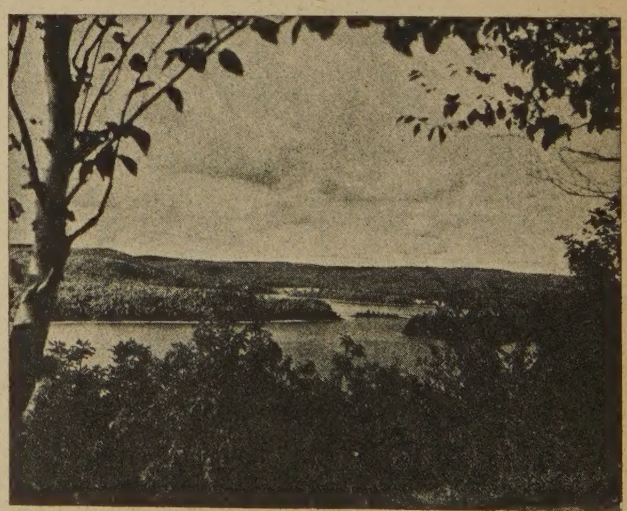
August Guild Project

Both Guild project and Supply Work for this month are for Union Theological Seminary in Buenos Aires where Miss Lena C. Knapp is the vice-directora.

For Ten Cents

your unit can secure from the Guild Office (150 Fifth Avenue, New York 11, New York), for use in learning about the Guild projects and in planning your programs, the

Guild Project Bibliography!



Lake Louise, a recreation camp near Boyne Falls, Michigan, is sponsored by the Detroit and Michigan Guilds

Jurisdiction News

Central Jurisdiction

THE CENTRAL JURISDICTION Woman's Society of Christian Service is looking forward to a well-planned, ten-day vacation at "Gulfside—down by the sea."

The vacation period—August the third to the thirteenth—will begin with an executive meeting of jurisdiction officers and will be followed with a two-day retreat.

The retreat will be followed by the Gulfside School of Missions and Christian Service which will include worship programs, courses of study, workshops, evening programs, guest speakers, and recreation.

A week-end conference conducted by the Wesleyan Service Guild will be one of the high lights of the vacation period.—MRS. J. W. E. BOWEN.

North Central Jurisdiction

"There is a time to fish and a time to dry nets."

For the people in our nine states these V-E days, Economists, Management, and Labor are planning earnestly to accelerate reconversion of our magnificent manufacturing co-operation during the war emergency into peaceful and constructive business. This process will very soon release in our communities many young women who somehow have managed two essential important jobs, but who will welcome release from industrial strain and the opportunity again to be full-time homemakers. Most thankfully we learn some blood-donor banks will soon be closed. Before many weeks, we pray, Red Cross and USO will no longer need the devoted volunteer services of thousands of women who have contributed to the war effort in these great agencies. Imagination adds to the list of women who will begin to have time to spend, and whom our church must enlist *at once* before they waste precious half-days on inconsequential, not to say harmful activities.

We have missed these younger women in our societies. They must be given something to do immediately, for they are trained in different skills which can serve communities through the churches. We may not have "overall" or "riveting" jobs, but we can use the experience of co-operation and personal discipline which these paid or volunteer workers have acquired, as well as certain professions.

July and August mean vacation from regular meetings in many of our nineteen conferences, but they must not mean cessation of thought and activity in this great reconversion campaign. *Real* interest and enthusiasm for the great educational and service program of our Woman's Society do attract younger women to whom we mothers-in-Israel will gladly turn over places of leadership. Each society will approach the task with individual imagination, for which inspiration each woman must pray to be spiritually reconverted, "for such a time as this.—MRS. CLARENCE D. LAYLIN.

South Central Jurisdiction

The School of Missions of the South Central Jurisdiction will be held at Mt. Sequoyah, near Fayetteville, Arkansas, July 2-12. Mr. M. Earl Cunningham, representing the Board of Education, will be the dean, and Mrs. Helen B. Bourne, Division secretary of Missionary Education, will assist in the direction of the school.

The courses of study offered will be the following approved by the Woman's Division for 1945-46: "Africa," led by Miss Annie Parker, of Alabama, a former missionary in the Congo; "The Church Among Uprooted Americans," led by Miss Dorothy McConnell; "Families in a New World," led by Mrs. J. W. Mills, and "The Fatherhood of God," led by Mrs. Helen B. Bourne. A special course on "Missionary Activities in the Children's Division" will be taught by Miss Ruby Van Hooser.

In addition to subsidies granted by the Division to conference secretaries of missionary education and service, of Christian social relations and local church activities, and of children's work, the jurisdiction will also grant subsidies to conference secretaries of student work and to conference chairmen of missionary personnel. For each of these groups a practical and thoroughgoing workshop will be provided, directed by jurisdiction officers assisted by Division officers.—MRS. PETER KITTELL, *Secretary of Missionary Education and Service.*

Methodist Women in Action

(*Continued from page 19*)

dicated appropriate action to local groups through speeches, materials from the Women's Bureau, U. S. Department of Labor, and correspondence. Local secretaries of Christian Social Relations and Local Church Activities were asked to study the bill and materials carefully so that they could answer questions at local meetings. A list of representatives by counties was mailed out in one conference. (Other denominational representatives were to pursue a similar plan among their groups, as did Council of Church Women committees.)

These are not "success" stories——but illustrate process and progress. Out of such careful, conscientious effort ultimate success is assured.

In Memoriam

Mrs. Orien W. Fifer

Mrs. Orien W. Fifer, the first president of the Indiana Conference Woman's Society of Christian Service, died suddenly on February 28, at her home in Indianapolis. She was elected president in 1940 and declined re-election in 1942. The initial service as president required constant care and fidelity in the task of merging the three societies of women's work, but she gave utmost diligence and tactfulness in performing it. At the close of her term she was made a life member of the organization. Prior to her Woman's Society of Christian Service office she had been president of the Woman's Federation of Walnut Hills-Avondale Church in Cincinnati, and president of the Cincinnati District Women's Foreign Missionary Society. She was a delegate to the North Central Jurisdictional Conference in 1940. She was the wife of the Rev. Orien W. Fifer, former editor of the Cincinnati Edition of *The Christian Advocate.* With him she had served pastorates in Lincoln, Nebraska, and other charges in Nebraska; Grace Church, Des Moines; Warren Memorial Church, Denver; and Central Avenue Church in Indianapolis; and the Indianapolis District. She was devoted to missionary work among the women of the churches. From her Sunday-school class of girls in Des Moines, one medical missionary, one missionary teacher, one Y.W.C.A. worker, and one social-service director went forth to Christian service.

YOUTH PROGRAM PACKET,

1945-46. 65 cents.

"Crusaders for Tomorrow's World."

Contains the following:

Program Booklet,* including twelve monthly programs built around the general missionary study emphases for the year, "The Church Among Uprooted People" and "Africa."

Fun and Festival from Africa.

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*The program book may be purchased separately for 45 cents.

For Intermediates:

The Methodist Church at Work in Africa. 15 cents.

For Children

For additional sessions:

Primary: CHILDREN OF THE CONGO. A ten-session unit on the work of The Methodist Church in the Belgian Congo, with suggestions for ten monthly meetings. 25 cents.

Junior: MAKING FRIENDS IN AFRICA. A ten-session unit on The Methodist Church in Africa. 25 cents.

SPIRITUAL LIFE PACKET. New. Contains leaflets, suggested helps for devotional periods, including "How to Find Reality in Your Morning Devotions," and a number of leaflets on stewardship. 35 cents.

FOR WEEK OF PRAYER AND SELF-DENIAL

OCTOBER 25-31, 1945

SAVE NOW
FOR YOUR OFFERING
for
Week of Prayer and Self-Denial
October 25-31, 1945
SPECIAL GIFTS ARE NEEDED FOR
Children's Unit, Newark Maternity Hospital
El Paso, Texas
Deaconess Retirement Fund
Hostel for Women and Girls
Monrovia, Liberia, Africa
Expanding Work for African Women and Girls
Let us deny ourselves, that these needs may be met.

Handbook for leaders. Suggestions for presenting recipients for 1945 Week of Prayer gifts, and for planning services for the Week of Prayer. 10 cents; six for 45 cents.

Meditations for a Quiet Day. Booklet contains five meditations and should be used **only** by the leader. It has been designed so that each participant may use it for study and further meditation throughout the year. 5 cents; 25 copies, $1.

Loving Our Work, Working Our Love. This worship service should be used by every participant in the general Week of Prayer observance. 2 cents single copy; 25 copies, 35 cents; 50 copies, 60 cents.

Poster, 5 cents.

Envelope. Free.

Note: Conference secretaries of Literature and Publications will send each society in the local church a free packet containing each one of the above, EXCEPT the poster. Free packets cannot be obtained from Literature Headquarters.

FREE FIELD LEAFLETS:

Hilltop Experiences. Erie School, Olive Hill, Kentucky.
Gum Moon residence for Chinese girls in San Francisco.
Campbell Friendship House, Gary, Indiana.
Mothers' Memorial Center, Cincinnati, Ohio.

A Date to Remember

Effective September 1, 1945, all renewals and subscriptions for our magazines MUST be in by the first of each month in order to receive the following month's issue, that is, names of subscribers reaching us on or before September 1 will receive the October magazine.

We will appreciate it if you will help us give you better service by co-operating in this plan.

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